number eighteen, earlier sixteen, although the names included in the eighteen vary. As we have seen, however, five hundred of them may be represented in a temple. Those held in greatest reverence and most widely popular are the buddhas and bodhisattvas. It is taught that there have been many buddhas. Naturally the one most generally represented is Gautama or, more frequently in Chinese Shih-chia-fo or Shih Chia-mou-ni (Shakyamuni), the historic founder of the faith. As a rule he is represented as seated on a lotus in the attitude of meditation, sometimes as recumbent (the "Sleeping Buddha") when, at the time of his death, he was entering nirvana, and, less frequently, as an ascetic, emaciated and unkempt. Probably even more popular is the Buddha Amitabha (0-mi-t'o-fo), through faith in whom, according to the widely prevalent teachings of the Pure Land (Ch'ing Tu) sect, entrance is to be had at death into the Pure Land, or Western Heaven. The repeated invocation of his aid is supposed to be efficacious in the achievement of this desired result, so that his name has probably been uttered in China more often than has that of any other honored by Buddhists. P[7]i-lu-fo (Vairocana), the incarnation of Buddhist doctrine, and early connected with the T'ien T'ai school, is often represented. Yao-shih-fo, revered as the God of Healing, is popular. Kuan-yin, the "Goddess of Mercy," is probably the most widely worshiped of the bodhisattvas. Originally a male figure, an Indian god, Kuan-yin is almost always represented as female, although the male form survives. Mythical stories are told of her life. She is regarded as the embodiment of womanly virtues, of beauty,

mercy, and gentleness. Frequently images place a child in her arms. She is especially revered by women, and her statue is often in women's apartments. She is thought, for example, to grant children. Those of any age or of either sex may seek from her deliverance from danger and she is much honored by mariners as their patron. Representations of her often show her rescuing those in peril—from the sea, from wild beasts, or from other distresses. Ti Tsang, rather incorrectly called the God of Hell, is in reality a bodhisattva who has delayed entering nirvana that he may deliver souls from the torments of hell. He is, accordingly, much prayed to. It may be noted in passing that what are called Buddhist hells might better be denominated purgatories, for residence in them is not